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The Pure
LANGUAGE
OF THE
Spirit of Truth

Set forth for the confounding false Languages, acted
out of Pride, Ambition and Deceit.



O R,

Thee and Thou,
In its place, is the proper *Language*
to any single person whatsoever.

*Proved by several Examples, that is herein laid down by plain Scripture, for
the convincing, and stopping the mouths of gain-sayers: Many more ex-
amples might have been laid down, but what is here mentioned, and proved
by Scriptures are sufficient for the same.*

THe Word of the Lord God, to all you who cannot bear the
pure language of the Scriptures, and to all who are in the
Spirit, and the Language they were in that gave forth the
Scriptures.

First, Ye that have professed the Scriptures to be your rule,
Priests People, Judges, Nobles, and Kings, Fathers, Professors, and
Rulers, who *thee* and *thou* the Lord God, and Christ in your prayers,
and when any *thee* and *thou* you as afore said, you are them who are ready
to murder, here you do manifest to be them that are out of the Faith of
our Lord Iesus Christ.

As seeks honors one of another, John
5. 44.

5. 44. and you are such who exalt your selves above all that is called God, 2 *Thess.* 2. 4. who your selves *Thee* and *Thou* God, and cannot take that your selves, which you give unto God, and Christ; here that which must be abased is exalted, which the hand of the Lord is against. God said *Thee* and *Thou* to *Adam*, and *Adam* said *Thee* and *Thou* to God again, and God said *Thee* and *Thou* to *Moses*, and *Moses* said *Thee* and *Thou* to God again: *Jacob* said *Thee* and *Thou* to *Laban*, and *Laban* said *Thee* and *Thou* to *Jacob* again: *Thee* and *Thou* is the proper Language throughout the Scripture to any single person of what degree or account soever, search and see.

Secondly; You who profess the Scriptures to be your rule, all who are offended at the proper, and also the plain language of the Spirit of truth: and *Thee* and *Thou*, to any single person whatsoever, either King, Lord, Duke, Judge, Captain or Officer, you are ignorant of the life of the Scripture, and also ignorant of the language of the Spirit of truth, and knows not the life of the holy men of God; that said, *Thee*, and *Thou* to all sorts of people in the single person, where and whatsoever, as you may read at large in the books of *Moses*, *Samuel*, and the books of *Kings*, *Chronicles*, and the writings of the Prophets and holy Apostles: they all, upon any occasion whatsoever, spoke *Thee* and *Thou*; the words in their place are proper to any single person, as the Scriptures largely witnesseth.

I instance some examples for the better information of the simple ones sake, who desire to walk blamelessly before the Lord, and also to stop the mouth of the deceit therein: silence all flesh, and stand still subtilty.

First Example. In the beginning God spake to *Adam* in Paradise, and said *Thou* to him there; as you may read *Gen.* 2. 7. 8. & 16. 17. Verses: & *Adam* in the Paradise there said *Thou* to God again, read *Gen.* 3. 9, 10, 11. to the end of the chapter.

The Second Example. The Lord God of heaven and earth, Creator, and Governor thereof, he spake to his servant *Moses*, as a man speaks to his friend, and in his word said *Thee* and *Thou* to him; and *Moses* the Servant of the Lord, spake to God again, and said *Thee* and *Thou* to him, and God was not offended at him for it, neither did he say it was unmannerly or uncivill, as proud flesh doth now; neither did he say, take him away, I am in authority, and what a base word is this to *Thou* me, as exalted proud flesh doth in these dayes; Gods presence, power and authoriry, hath union with *Thee* and *Thou*, then that power and authority that cannot bear *Thee* and *Thou* is not of God, but judged with the highest power, even that which is of God. When *Moses* said *Thou* the powerful God, and in his presence when he spake face to face with him as a man speaks to his friend, God was not offended at him for it, but loved him dearly, and said, his presence should go with him, and his goodness should pass before him. Read ye the sweet and pure language between God and *Moses*, who friendly did *thee* and *thou* each other, and the love stood firm; and with God and his friends it is the same

same now as it was, *Exod. 33. 11, 12, 13, 14.* to the end of the chapter. But they that are the servants of the devil cannot bear the language betwixt God and his servants, but shews another language, and so manifests whose servants they be, of the Devil.

The *third Example.* When God spake to *Jacob*, he said *thee* and *thou* to him, and *Jacob* at that time when he spake with God, and saw his face, he then in the presence of the Lord did say *Thee* and *Thou* to him again, and the Lord God was not offended at *Jacob*, for saying *thou* to him, as proud flesh and the servants of the devil are offended at the word *Thou*, spoken by the servants of the Lord in this generation, the living God, he was so well pleased with *Jacob*, who said *Thou*, to him, that he blessed him, and gave him power, and said, *As a Prince hast thou power with God, and with men, and hast prevailed,* *Gen. 32. 26, 27, 28.* read that sweet language betwixt God and *Jacob*, which is now betwixt God and his seed, which language is called uncivill or unmannerly now with the Serpent and his seed, to say *Thee* and *Thou*, but God did not tell *Jacob* that it was uncivill, neither did he say it was unmannerly, to say *thou* to him. And in his presence, when he saw Gods face, and was preserved, and received the blessing from the Lord, *Gen. 32. 28, 29, 30.*

A *fourth Example,* Between godly parents and their children. For, godly Parents did *thou* their Children, and Children did *Thou* their Parents again, and they were not offended at them for it (as pride is now) when *Jacobs* Sons did *Thou* their Godly Father, *Jacob* did not say to his Sons that it was an uncivil and unmannerly word, (as proud and ungodly parents are ready to say now to such children as feare and obey the Lord) but read the passages betwixt *Jacob* and his Sons, who said *thee* and *thou* to each other, as words came in their places; and let their practice judge your pride and deceit, who are of the serpent and his seed, that are at enmity with the seed of God, and are offended at *thee* and *thou*, which they were not, nor are not now who are of *Jacob*, and his seed, blessed for ever, but the Serpent and his seed are accursed, and cast out from God, therefore are they offended at the children of God, for speaking the language of the Spirit of truth, witnessed before amongst the holy men of God: Read *Gen. 43. 1, 3, 4, 5. Gen. 47. 29, 30:* and *Gen. the 48, & 49, chapters.* *Gen. 45. 1, 2, 3, &c. Gen. 47. 29, 30*

The *fifth Example;* *Leptha*, who was a Judge in Israel, he did *thee* and *thou*, his Daughter, and the Judges Daughter did *thee* and *thou* the Judge her Father again; and though he were a Judge, he was not offended at his Daughter for saying *thou* to him, being one that feared God, and served him, neither did he call it uncivill or unmannerly: as proud flesh doth now, and such parents as are untaught the feare and obedience to the Lord, which cannot bear the language of the Spirit of truth, either from their children or others that are in the truth, witnessed in the holy Scriptures, for that example; Read *Judges 11, 34, 35, 36.* *Judg. 11. 45, 35 &c.*

Veries.

Ruth 1. 16, 17. The *sixth Example*. *Naomi* did *thou* *Ruth* her Daughter-in-Law, and *Ruth* did *thou* *Naomi*, her Mother-in-Law again, and it were neither uncivil nor unmannerly, as pride and ambition saith it is now, that is offended at the pure proper language, who cannot bear *thee* and *thou*, read that example of *Ruth* and *Naomi*, to judge your pride who are out of their practice, and offended at plainness of speech, *Ruth* 1. 16. &c. *Ruth* 3. 5, 6.

The *seventh Example*. Between Masters and servants: Masters did *thee* and *thou* their servants, and servants did *thee* and *thou* their Masters again, and were not offended at them for it. *Abraham* did *thee* and *thou* his servants, *Gen.* 14. 2. & 4. and *Abrahams* servant did *thee* and *thou* his master again, and he were not offended at him for it. *Gen.* 24. 56, &c. though he was great and rich, *Gen.* 24. 34, 35, 36. to the 43. &c. he were not offended at his eldest servant for laying *thou* to him and to his kindred, as proud flesh, and such as are great and rich, who are of the serpents seed, are offended now at *thee* and *thou*, either from their servants, or such as truly fear the Lord and serve him, therefore do they not follow *Abraham* the Father of the Faithfull, judge your selves with the life of his words, and for your better information in that, read the 24. Chapter of *Genesis*.

Gen. 24. 1, 2, 3, 4.

The *eighth Example*. Read those other Scriptures, where servants did *thou* their masters, though great and rich, even Kings, &c. 1. *Sam.* 29. 8, 9, 10. 1 *Sam.* 16. 15, 16, 17. verses. 1 *Kings* 20. 31, 32, 33, 34.

The *ninth Example*. *Abrahams* servant did *thou* the Damsell, *Gen.* 24. 47. *Rebecca*, when he went to take her to be his masters sons wife, he did *thou* the Damsell *Rebecca* and her parents, and they were not offended at him for it, but *Rebecca's* brother shewed great kindness to him, as the rest did, and he called him the blessed of the Lord, *Gen.* 24. 31, &c.

The *tenth example*. When *Daniel* and the three Children were examined before the King, they said *thou* to him, even to the King, in answer to their examination before him, *Dan.* 2. 16, 17, 18.

The *eleventh example*. The Chaldeans did *thou* the King, and he were not offended at them for it: read *Dan.* 3. 8, 9, 10.

The *twelfth example*. *Ieremiah* the true Prophet of the Lord did *thou* the Priest and the Governour, when the Priest smote *Ieremiah* on the face, out of the Pride of his Wicked heart, and caused the servant of the Lord to be set in the Stocks in the high Gate of *Benjamin*: Read *Ier.* 20. 1, 2, 3, to the 9. verse.

The *thirteenth example*. Christ Jesus, the deare Son of God, in answer to his examination before the Judgement-seat did *thou* the Judge, as in his examination and Answer may be seen more fully. Read the Scripture for proove in that Example, *Iohn* 18. 21, 22, 23. *Matth.* 26. 60, 61, 62, 63, 64, 65. *Matth.* 27. 11. *Mark* 15. 1, 2. *Iohn* 1. 31, 32, 33, 34.

The 14. Example. When Paul was before the King, and Governours, and Officers, he did *Thou* the King, and *Thou* the chiefe Priest, and *Thou* the Governours, and Officers, when he spake to any one in particular, in answer to his examination before them, or otherwise, as he was moved to speak to any one of them in the particular, and he was not put in Prison for saying *thou* to the King, though the High Priest smote him on the Face, as Priest P. *John* smote *Jeremiah* thewing forth the Pride and wickedness of their hearts, and here the Priests and proud flesh may read their figures and such as are like Priests like people. *Hosca* 4. 9. *Hosca* 6. 9. Silence proud flesh, of what sort soever, that cannot bear *thou* the word of the Lord, from his servants that do his Command:: also, Read the example of Paul in answer to his examination before the Judgement seat, who did *Thou* the King, and *thou* the Judge, and *thou* the Governours and Officers that he had to speak to, and with them one by one or in particulars, for proofe of that example, see *Acts* 24. 12, 11. &c. *Acts* 25. 9, 10, &c. at large, *Acts* 23. 24, 25, 26. Chapters. *Acts* 6. 1, 2, 3, &c.

(1) is a particular; (*thee*) is a particular; (*thou*) is a particular, single pure, proper unto one.

We is many, *Ye* is many, *they* is many, and *You* more then one. That which cannot bear *thee* and *thou*, to a single person what sort soever, is exalted proud flesh, and is accursed with a curse, and cast out from God, but such are the Serpent and his seed, therefore silence deceit, pride and ambition, who art of that seed and under that curse, stop thy month, who professeth the Scriptures to be thy rule, and take them to talk of as the Serpent did, *Matth.* 23. 33. but works contrary to them, as such ever did, and when any sayes *thee* or *thou* to *thee*, *thou* snuffs like the wilde Ass: Read thy selfe, *Ier.* 2. 23. 24. with the life of the Scriptures art thou judged, *1 Cor.* 2. 15. And with the Scripture art thou also cast out from the people of God, who hath not yet learned their language, who lives in the lust, hypocrisie, pride and ambition, who hast professed the Scripture to be thy rule, but now thy hypocrisie is discovered, who cannot endure the language and life that gave forth the Scripture, therefore art thou manifest to be the serpent, and the painted Harlot, which was ever judged with the spirit of truth, in which is the pure Language, which is the judge of all false Languages, and the judge of unclean spirits, which unclean spirits now themselves do manifest, which gnaw their tongues, and gnash their teeth, fret themselves at the pure language of the spirit that gave forth the Scriptures. *Matth.* 23. 33. 33. *Zeph.* 3. 8, 9, &c. *Math.* 23. 27, 28, 29, to the 34. *Rev.* 16. 10, 11. *Isa.* 8. 21. 22.

R. F.

Many other examples might be instanced, but these are sufficient to convince and stop the mouthes of gainfayers, about that which in the Examples is before mentioned.

Written from us, whom the world in scorn calls Quakers, who witnes and practise

(8)
practise the pure, proper, and single plain language, as the holy men and
people of God of old time did, which the Scripture bears testimony
unto, &c.

Written in Leicester-shire the beginning of the 11 month, by one known
to the world by

R. Fornworth.

Nakedness a Sign or Figure.

When the Lord spake to Isay, in the year that Tarton came to
Ashdod, at the same time spake the Lord by Isay the son of
Amor, saying, Go and woe thy sackcloth from off thy loyns, and
put off thy shoes from off thy feet: And he did so, walking naked and bare-
foot, and the Lord said, Like as my servant Isay hath walked, naked and bare-
foot three yeers for a sign and a wonder upon Egypt and Ethiopia, Isai. 20. 1, 2.
3. so shal the King of Assyria lead away the Egyptians prisoners, and the
Ethiopians Captives, young and old, naked and barefoot, even with their
buttocks uncovered, to the shame of Egypt, and they shal be afraid and
ashamed of Ethiopia their expectation, and of Egypt their glory, 4, 5.
Verses.

Now if the Lord in this generation speak to any to put off their gaw-
dy attire, and to go in sackcloth, and to be a figure to the people, that so
should all the pride and glory of the world, and of the pomp and Egyp-
tian craft be cast off, and laid aside.

That would be a wonder to this generation, to them that trust in flesh
and go down to Egypt for help, and if the Lord should in this genera-
tion, cause one to put off his garments and his shoes, and go naked and
barefoot three days, to shew to all, that as he is naked and barefoot
three days before them, without covering, so must they be all uncovered,
and their shame and nakedness appear before the Lord, and before all, it
would make them startle, and they would wonder at it, in this Egyptian
proud lustful generation, as they wondred at Isay, when he went naked
and barefoot three yeers for a sign. The Lord saith, Strip, go make you bare,
cast of all your cloaths of dishonesty, and do not cover you with a profession,
and pretence of godliness, and stil walk in craftinesse, guile and deceit, for
your shame shall appear, and all your covers will be too narrow to hide you; for
the vail is renting array that hath been spread over all Nations, VVoe to the
crown of pride, behold ye despisers, wonder and perishe, for I wil work a work
in your days, which you will in no wise believe, though a man declare it to you,
be ware lest that come upon you which is spoken of in the Prophets.

Read and understand, shame and confusion is coming upon all Egypt,
Ethiopia and Idumea, and the people of Gods curse, one woe is past, and
behold a second woe is coming.

Dwel

Dwel in the light, which is the condemnation of the ungodly, for all they that are contrary to the Light, are without the Cloathing of God, among such doth the Lord send some of his children to go naked and put of their Cloaths; a figure and a sign of their nakedness, who are naked from God, and cloathed with the filthy garments, so ye all dwelling in the light, which never changeth, ye stumble not but are led out of Darkness, and from among the unbelievers, where the signes are sent and such as are from God, which light leads up to God, in which is the unity, so in the Light all dwel.

THe word of the Lord to all ye who are confused; and one anothers language hears not, nor understands, who are not come to see the Redeemer out of the Languages, and the confusion: for out of the Light among the many languages, there is the many builders, which throws down one anothers work; such are they that rejects the Corner stone, and are them that denies the Light, which comes from him, Christ Jesus, which now is come to reigne, who troubles the Nations, who bears his own Government, who rules them with a Rod of Iron, who honor gets to his father who is his plant of renown, which was rejected in all ages with the Builders, which contrary to the Light did act, which now in this age doth appear, which doth not only so, but deny it; such are the vessels which breaks; such are the Bottles which holds the old wine, which hate the Light, which makes one another drunk with it, that they reele and stagger up and down, such in their words profess God, but in their works he is denied, being unto every good work reprobate, being sensual and Devillish, receiving their wisdom from below, carnally, with which they do build who stumble at the light, which doth it and them condemn, which leadeth to Christ the wisdom of God; which Light leadeth out of all the languages which is confounded, and to know the pure language and the Corner Stone, which lets see all such who be exalted above all that is called God, who be in the pride, ambition, and selfe undenied, and crossness, perverseness, and disdain, scorn and derision, envie and malice, ready to persecute them that speak the pure plain language to them, which they in their prayers give to God and Christ, (*thee and thou*) which sheweth themselves to be as the wild asps, snuffing up in the ayre; when that language is spoken to them that say the Scripture is their rule, which they give unto God, and the same language which the Saints spoke one unto another, and to Kings if they were moved, and children to their parents, and servants to the masters, which Language they cannot gainsay, but it is witnessed both in the *English* and *Latine* Bibles; I leave them to it to stop all their mouthes of such gain-sayers as cannot bear that Language which is declared of in the Scripture, it to judge them: But it doth appear what they have professed, and of what body they are Members of; such as are
contrary

contrary to the Light, who thinks that such as own the plain single *language* according to the *Scriptures*, that their *Religion* stands altogether, in thee and thou: The Religion is in the Life, and it brings to speak truth, and not to speak lyes, which *Language* and *Religion* the world cannot own but that in which there is a lye, and so the *Spirit of truth* which guides and leads into all truth, teacheth to know words; but we see now that the Mother of all Harlots is discovered, and manifest with the Light, that widow-hood & desolation is come, and loss of Children; and the Scarlet coloured Beast which is ready to take the Saints blood, is now manifest, and the number of the Beast is discovered, and the Names and Marks which is contrary to the Light, with it are condemned; and great *Babylon* is now manifested with the light, and come in remembrance with God; and the Merchants of *Babylon* that buy her ware, and make Merchandise with her, that builds up and throws down: The Children of Light which are in the Light, that comes from Christ, by whom the world was made, cannot buy her wares, nor trade with her Merchants, that makes merchandise with her, that builds up and throws down: No, neither by the Sea, nor by the Land, therefore doth the Sea roare, and cast up his floods, and Dirt and Mire: Sing all ye Saints, and ye Holy Prophets and servants of the Lord, *Hallelujah* over her before the Lord, and to him who hath given you a Light, from him by whom the world was made, who is now come to be avenged of her; the Beast and the false Prophet which hath shed the blood of the Saints, imprisoned and persecuted. But the Lord doth own his own seed, and is the Teacher of his people to walk humbly before him, and hath given them a Light that they see Babel and Bell, and the Dragon, and *Babylon*, which Light doth not change, which is the Condemnation of all the Merchants of *Babylon*, who buyes that ware which is builded up and thrown down, which is bought of the Mother of Harlots, who are from the Light, and so from the eye, and there the God of the world hath blinded the eye, that the Light of the glorious Gospel they see not, and so by them the Light is ~~de~~ayed, and there is all the sea-men with their vessel, which carries all *Babylons* Merchandise, which all is condemned with the Light.

F I N I S.

L O N D O N, Printed for Giles Calvert, and are to be sold at his shop at
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